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AUTHOR Kielsmeier, James C.
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ABSTRACT

The central theme of the 10-day National Leadership Conference (NLC), sponsored by the American Youth Foundation at Camp Miniwanca (Michigan), is to train high school students in leadership for service; its goal is to sharpen service-learning leadership skills of young people and teachers and to encourage their application to transform and serve society. Program goals are worked on through a carefully designed program featuring five distinct elements. A high intensity orientation involves small group activity, outdoor adventure challenges, and small group problem solving. Carefully structured learning experiences consist of seminars with a basic theme related to service-learning, an experience with the particular theme, and exercises to aid in reflection/application or personalization of the lessons learned. Two-hour seminars on a variety of topics are offered during the first half of NLC for the purpose of exposing students to new ideas, options, and skills. Pursuits-of-excellence activities allow students to pursue areas of interest. Learning activities are synthesized through discussions, marathons, banquets, and closing ceremonies. City groups meet toward the end of NLC to brainstorm how they will apply their new leadership skills to school and community service projects. There are also special training conferences for accompanying teachers. (CM)

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# Leadership for Service-Learning:

# The National Leadership Conference

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James C. Kielsmeier
Projects Branch Director
American Youth Foundation
March 19, 1981

RC 013202

Service-Learning: The Need for Leadership

Lack of reinvestment in society is more than a current economic dilemma. In a time of diminishing commonly held values and without accustomed confidence in the collective future, people and institutions have pulled tightly within themselves. Individuals are preoccupied with efforts to self-actualize and center by means of tools such as yoga, est and running, while institutions have established priorities in system maintenance terms - focusing heavily on keeping together economically. Secondary schools reinforce contemporary norms through emphasis on competition and individual achievement and failure. Students grow up alternately looking over their shoulders and fixing on someone in front. They are admonished continually to focus ahead, to prepare for the future by improving their position vis a' vis their fellow students.

Service - the extending of self outside of material, personal or institutional reward is nostalgically viewed as a cherished element of an earlier generation but something we should again be about. Preachers, politicians and writers admonish Americans to offer self in service to others, to volunteer, to give extra time to non-profit organizations, and even to spend a portion of time following graduation from high school or college in some form of public service. Unfortunately the call for service in society has been dismally unheeded as reflected in polls of high school and college students which indicate that the majority feel they owe their communities and country nothing. Adults are non-responding in similar fashion - throughout the nation organizations that depend on volunteers indicate a decline in people willing to work.

Recognizing that our present generation of high school people have few contemporary service-learning models from the past decade, we have intentionally created a community of peers and older adults in which service-learning and servant leadership are acceptable and reinforced. The 10 day National Leadership Conference (NLC) is the launch pad - the initial community of service-learners where the process begins.

The National Leadership Conference (NLC)

The National Leadership Conference is conducted annually by The American Youth Foundation (AYF) at Camp Miniwanca located 40 miles north of Muskegon, Michigan on the rugged sand dunes of Lake Michigan's eastern shore. For 55 years, the AYF has sponsored leadership development programs emphasizing self-discovery, leadership training, and personal growth through balanced "four-fold" living--mental, physical, social and religious. The NLC itself was begun in 1978, and its ten-day program serves as the key link in a chain of year-round activities for the people who attend. In 1980, four cities (St. Louis, Kansas City, Indianapolis, Omaha) sent a total of 146 high school juniors, seniors, and teachers who in turn returned to a school year of leadership experiences related to earlier training.

The NLC employs experiential challenge activities shared by many programs but departs sharply in the outcomes it seeks for participants. Most importantly, it strives to make clear connections between vigorous experiential activities and how what is learned from them may be applied to a context of service.

The NLC Purpose

The central theme of the NLC is leadership--leadership for service. The goal is to hone service-learning leadership skills of young people and

and teachers--concrete skills such as problem solving, conflict resolutions, public speaking, and communications--and encourage their application to transform and serve society using the models of leadership articulated by such writers as William McGregor Burns (Leadership, 1978), Thomas Gordon (Leadership Effectiveness Training, 1978) and most importantly, Robert Greenleaf (Servant as Leader, 1970).

Robert Greenleaf's series on servant leadership has articulated the philosophical ends for the specific skills taught. Greenleaf's thesis is that the effective leader is always a servant first. Authority which deserves our allegiance is that which is freely granted to the leader by the led in proportion to the clearly evident servant stature of the leader. A litmus test of this servant stature is whether all people concerned "grow" while being served. This notion closely parallels James McGregor Burns' definition of transforming leadership:

> "Transforming leadership occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality. Purposes which may have begun as separate but related (transactional) become fused. Power bases are linked not as counterweights but as mutual support for common purpose. Transforming leadership ultimately becomes moral in that it raises the level of human conduct and ethical aspiration of both leader and led."
>
> -James McGregor Burns
> Leadership, 1978

We feel, however, that there is no clearer description of the leadership style we attempt to model and encourage than this statement by Kathryn Nelson, a key NLC Resource Staff person:

A LEADER

I went on a search to become a leader.

I searched high and low. I spoke with authority, people listened but alas, there was one who was wiser than I and they followed him.

I sought to inspire confidence but the crowd responded, "Why should we trust you?"

I postured and I assumed the look of leadership with a countenance that glowed with confidence and pride. But many passed me by and never noticed my air of elegance.

I ran ahead of the others, pointing the way to new heights. I demonstrated that I knew the route to greatness. And then I looked back and I was alone.

What shall I do, I queried? I've tried hard and used all that I know.

And I sat me down and I pondered long.

And then I listened to the voices around me. And I heard what the group was trying to accomplish.

I rolled up my sleeves and joined in the work.

As we worked I asked, Are we all together in what we want to do and how to get the job done?

And we thought together and we fought together and we struggled towards our goal.

I found myself encouraging the fainthearted. I sought the ideas of those too shy to speak out.

I taught those who had little skill. I praised those who worked hard.

When our task was completed, one of the groups turned to me and said, This would not have been done but for your leadership.

At first I said, I didn't lead, I just worked with the rest.

And then I understood, leadership is not a goal. It's a way of reaching a goal.

I lead best when I help others to go where we've decided we want to go.

I lead best when I help others to use themselves creatively.

I lead best when I forget about myself as leader and focus on my group, their needs and their goals.

To lead is to serve. To give to achieve TOGETHER.

## The NLC Process

The NLC weaves the many strands of the ten-day experience into the central theme of servant leadership and seeks to build a learning community that exemplifies this ideal. To this end we articulate the goals of the conference early on and keep them bubbling to the surface in as many program ways as possible. These goals are:

- To raise consciousness levels and a sense of efficacy about environmental issues, the future, and the nature of leadership, especially the concept of the servant leader.
- To stimulate higher levels of understanding and to empower participants to act on their environment.
- To work cooperatively with people of a different city, school, race and socio-economic group.
- To identify and/or clarify a personal sense of direction for the future.
- To identify and make decisions regarding specific areas where personal growth is needed.
- To develop a stronger sense of self.

These goals are worked on through a carefully designed program featuring five distinct elements: (1) High intensity orientation, (2) Carefully structured learning experiences, (3) Choice experiences - both introductory and in-depth, (4) Synthesis or consolidation of learning activities, (5) Preparation for transfer and compact/contract development.

These program elements are based on portions of change theory, popularized by Kurt Lewin (1949). A high intensity opening or orientation is necessary to break the bonds or connections with the past experiences of the participants. This is followed by a series of content-filled experiences which provide stimulating, new ideas and values to participants.; Final synthesizing or solidifying experiences then consolidate the new learning that should have taken place. In summary Lewin's construct is: 1) Unfreezing, 2) Moving and 3) Refreezing.

The NLC begins with an intensive one-day orientation involving small group

activity, outdoor adventure challenges and small group problem solving. All of which are geared to unfreezing or loosening the bonds of past experience and opening the students to new thinking and behaviors. The basic grouping for orientation and subsequent small group activities is the Primary Group which consists of one male cabin and one female cabin and the adult advisors or resource people living in those cabins. Participants from each of the cities are mixed together in the cabins. Next there are four days of seminars on leadership theory plus a block of special interest sessions planned from student choices and resource staff skills which allow students to explore a wide range of leadership and related skills. The moving process is consolidated with the pursuits of excellence; two day-long optional activities--one of outdoor adventure and one on leadership theory which allows students to gain in-depth knowledge in an interest area. Refreezing or synthesis occurs in special closing seminars involving inter-disciplinary teams of resource staff, and through compact development exercises. Activities such as a 5.6 mile marathon run, banquet and candlelight ceremony are planned as additional consolidating experiences. The pace of activity during the final phase is less intense to allow reflection and informal integration of learning. The flow of the programming is high intensity initial involvement (unfreezing); maximum choice, disparate options with opportunity for in-depth involvement (moving); and a final pulling together/synthesis block of time (refreezing).

## The NLC Program

### Orientation

It is important that we build a community as quickly as possible. To do this we have the shared unfamiliarity of a magnificent camp setting--360 acres of mature forest bordering both the eastern shore of Lake Michigan and an

inland lake, open sided cabins and rustic program buildings. The approach is immersion. Shortly after the 150-200 people arrive from their various cities, they walk a major portion of the grounds with a resource person, receive a brief introductory talk, are broken down into Primary Groups (one male and one female cabin) which together negotiate a series of obstacles on a night walk. The Primary Groups are also given other tasks requiring individual and corporate initiative and leadership. Primary Groups are asked to design a daily conditioning program in preparation for a final 5.6 mile run on Day 10 and be responsible for periodic pre-meal thoughts and dining room setups. In addition, the primary groups join three others and function as a larger group of 40-50 people who travel/learn together through several learning blocks.

Orientation is demanding and pushes both students and staff to quickly become a learning/support community where all participants feel genuine affiliation and mutual commitment. Events are tightly scheduled and action oriented--in sharp contrast to the closing days.

I. Basic Seminars: Core Curriculum

The four communities of NLC rotate through each of the four seminars: one per day. They are six hours in length. Each seminar consists of:

- a basic theme/area related to service-learning
- an experience with that theme
- an exercise(s) to aid in reflection/application or personalizing the lessons learned

Outlined below are the major ingredients of all four Basic Seminars followed by a more thorough description of "Moral and Ethical Dimensions of Leadership."

A. Leadership for Spaceship Earth

| | |
|---|---|
| Themes: | -Seeking alternative futures in energy, environmental usage<br>-Raising consciousness to third world needs |
| Experiences: | -Construction of a wind generator and solar collector on top of a sand dune<br>-Problem solving with an environmental simulator<br>-Eating a meal reflective of the world community, i.e., 6% of group receives an American meal and remainder either a Second or Third World meal |
| Reflection/ Personalizing: | -Physical experience of construction<br>-Journal entries<br>-Discussion<br>-Experience of hunger while trying to do heavy labor |

B. Self and Leadership

| | |
|---|---|
| Themes: | -Understanding self<br>-Managing self<br>-Applying self in service to others |
| Experiences: | -Rigorous ropes obstacle course for teams of students<br>-Self disclosure exercises, debriefing of ropes course |
| Reflection/ Personalizing: | -Experience of fear, challenge, success, failure, etc.<br>-Experience of sharing above with peers<br>-Active reflection through journal entries |

C. Creativity and Communication in Leadership

| | |
|---|---|
| Themes: | -Understanding of the many dimensions of communication |
| Experiences: | -Series of theatrical and communication exercises |
| Reflection/ Personalizing | -Discussion/debriefing<br>-Experience of fear, challenge, success, failure, etc. |

D. Moral and Ethical Dimensions of Leadership

| | |
|---|---|
| Themes: | -Exposure of students to the ethical ideal of the servant/leader<br>-The need for cooperation, mutual support, sharing and empathy in the role of leader |
| Experiences: | -Instruction and experience of canoeing--many for the first time<br>-Canoeing with imposed physical handicaps<br>-Eating a meal requiring redistribution of food to all participants in order that there be equal amount for all |
| Reflection/ Personalizing: | -Discussion/debriefing<br>-Experience of being part of an equitable/ inequitable meal<br>-Journal entries<br>-Experience of trusting others when "handicapped"<br>-Experience of fear, challenge, success, failure, etc. (affect) |

Description by seminar leader, Diane Hedin:

"The five hour seminar was divided into four distinct parts. The first was a dramatic introduction to the topic of the day, in which a parable about King David and Bathsheba was told. The dramatic aspect of it was achieved by having the teller of the parable stand in a canoe while the students sat on the dock listening. The point of the story is that King David has Bathsheba's husband killed intentionally because Bathsheba is pregnant by David. The main moral is that a very powerful ruler has abused his power; a King who could have had any woman in the kingdom chooses the wife of an extremely loyal and good friend, and then kills him.

Second, students were divided into groups of 10 and introduced to each other. This varied in the groups, but in some we asked students to describe themselves in their introductions with three words ending in ing; it would be a hobby, interest, aspiration, experience, fear, etc. Following the introductions, students were given canoe instruction. This was done first out of the water, and three strokes were emphasized - power, J stroke, draw. When students had those, they went into the water to practice. The goal was that everyone would have some beginning basic skills in canoeing. Each person had a chance to be in the stern and bow. Students also learned to change places in the canoe. In general, students were allowed to choose their partner with whom they would canoe. Where possible, we teamed a good swimmer with a non-swimmer.

The third part of the seminar was that students in their groups of 10 or 11, made a journey down the lake (about 1 mile) as handicapped canoers. The situation was presented as follows: A terrible storm came up while you were

canoeing. Three members of the group were blinded by falling limbs. In the confusion and panic, three others got their fingers crushed by the canoes banging into each other and lost their thumbs. The others were struck dumb by the horror of the accident. Therefore, they now had to canoe to their destination with these handicaps. We did this in two different ways. On the first three days, we let the group decide on who would have which handicaps. This presented them with another problem to solve. However, on the fourth day, we had slips of paper and students drew the handicap. This made the problem a little more difficult because they couldn't assign, for example, the best canoers to be dumb. Also, some students said that it is much more realistic to be given a handicap randomly since you really can't predict what will befall you. We told them as soon as they had their handicap they had to immediately go into that role, so that they had to put on their blindfold immediately, had to put tape over their mouths immediately. This certainly makes the planning process more challenging.

Before they started the journey, they were asked to imagine what kinds of problems they would run into on the journey. First, they typically talked about the physical problems in canoeing, not being able to steer straight, not being able to have much power because of thumbs being useless, not knowing what was going on when you were blind, etc. Later we talked more about the second level problems that might result from the physical handicaps, people would get frustrated and angry with one another.

After some planning time, the journey began. The three canoes with instructors stayed with their groups for safety reasons. All students were, of course, in life jackets at all times. Some students were worried about the safety of the activity, although this was not a major concern for most. My sense was that it was a safe activity, given the number of staff involved, given how close staff stayed with the groups, etc.

After we completed the journey, we had a debriefing. The issues covered were as follows: Were the problems you encountered similar to what you predicted? (In general, the trip was less difficult than they imagined, because people did work together in effective ways). We asked them to talk about the process of making decisions about who would have what kind of handicaps (in the first sessions, this was usually strictly by volunteering for various handicaps). In one of the sessions, an adult took a very strong leadership role which probably made the experience less useful to the students. Later we briefed the teachers before we started and told them what we were trying to achieve and asked them to not take a leadership role but to be more observers of the experience. Other issues that were discussed included: Did it give some insight into being handicapped? What were the most difficult handicaps to handle? Did people work together, help each other? What other communication systems could they design if they could not speak to each other?

The fourth part of the program was the lunch. We had arranged the food in very uneven portions. One group had more than they needed (bread for two sandwiches, cheese, tomatoes, apples, juice) the next group, had only tomatoes, apples and bread) another onion, mustard, mayonnaise, bread). There was adequate food for all if they would first pool the food, and then each take a modest portion. The food boxes were placed next to each small group, after the debriefing people started to eat at approximately the same time. It was not clear that they had to pool the food since the groups had been somewhat self-sufficient. In general, a person or two would come over to the other group to see what they had, and try to strike a deal. Sometimes it was rejected. Usually, the group with the most food ate an enormous amount; and people pretty much stayed in their groups. After lunch, we did the final debriefing.

The usual way it was done was that we first discussed the parable, what it meant, then the experience of canoeing and people talked in glowing terms about the cooperation and mutual help and support. We then came to the food and asked if any of the principles discussed earlier in the day might apply. Then there was a terrible moment of recognition and people realized that the lunch was a part of the educational program - it was not just "lunch." This part of the program was so powerful precisely because the students did not realize that this was part of the seminar. They thought it was over and they could go back to being themselves. The debriefing then primarily centered on the lunch experience, and how when our self interest was involved, we are very unwilling to cooperate. The canoeing experience depended for its success on people working together. The group with a lot of food really did not need the other group. In two cases, the first and last day, students did pool their food. But even though this first step was accomplished there was very little concern for equity, i.e., everyone having an equal share. In fact the people in the front of the line got the most. Even when some of the persons in the middle or in the back of the line suggested that everyone take a smaller portion, they were for the most part ignored. Those students talked about how they were disappointed in themselves because they lacked the initiative and the courage to say what they knew to be right and just. They explained how this is a very common problem in human relationships. Thus, even when the students did pool the food, there was still the issue of equity that could be discussed. But in general, there was the first level of simply being concerned that members of the group had anything to eat that was the most powerful issue."

Although themes and experiences differed the listed elements are woven together in comparable manner in each of the Basic Seminars. All include some consequential experiences where there is some apparent risk - such as falling out of a canoe or not getting enough food - which could be tied to the basic

theme of the seminar through active reflection or debriefing. In Spaceship Earth students actually construct elements of a wind generator and solar collector, in Self and Leadership students are forged into cohesive groups through the experience of negotiating a rugged ropes obstacle course, and during Creativity and Communication they create oral presentations and mini-productions - with opportunity for success or failure in a supportive community of fellow learners.

The Basic Seminars create a climate of exciting learning where there are real-life consequences and significant personal/group successes. Later, students opt into comparable modules of greater length characterized by even more challenge and potential growth.

II. Choice Experiences

A. Special Interest Groups

Two-hour seminars on a variety of topics are offered during the first half of the NLC. The purpose of these sessions is to expose students to new ideas, new options and new skills--some quite academic and others purely recreational. All major writers on alternative learning cite the importance of choice in program design. The freedom to choose is a powerful model - congruent with democratic/participatory institutions. In this case part of our message is the medium of choice.

Listed below are the Special Interest Group offerings for 1980:

Acclimatization
Brainstorming
Ecological Research
Environmental Energy Simulator
Expressing Yourself with a Camera
When God Made Me, He Must Have Been Having a Bad Day
Hum Your Spirit Home
Identifying Community Problems: Strategies for Designing Your Follow-up Project
Macrame
Massage & Conscious Relaxation
Minimal Bike Maintenance
Needlepoint
Pottery
Sailing
Miniwanca Weight Watchers
Writing for a Newspaper
Nutrition
Problem Solving
Water Rescue
Wind Generator
Canoeing
Choral Speaking
High Ropes
Indian Beading
Leather Beading and Tooling
Silkscreening
Swimming Instruction
Trail Construction Project: Use of Basic Wood Tools
Water Games for Non-Swimmers
Woodworking and Cardboard Crafts

B. Pursuits of Excellence (POE)

In these activities, students venture deeper into areas of interest and pursue them for 24 hours. Several of the POE'S are physically rigorous 24 hour outdoor challenges reminiscent of a scaled down Outward Bound Course. Others explore a small town employing cultural journalism models popularized by the Foxfire movement, while others involve an academic/intellectual performing arts area. Listed below are the options from which each person was asked to select two:

Solo Canoeing
A Gift of Excellence
(Creative Dramatics and
Performance Techniques)
Fishing
Human Sexuality and Sexual
Roles in the 80's
Listening, the Key to Learning
Developing Planning Skills
Newspaper
Wind Technology and Solar Heating
Bicycle Touring
Down River Canoe Expedition
Good Samaritan Ethic
Silver Lake to Miniwanca Excursion
Small Town Experience
Migrant Workers/Small Town Exchange
Experience
Trip to Nowhere

The following statement came from a student who had completed the down river canoe expedition:

> "On the overnight canoe trip my partner was a big strong guy and I felt really inadequate because I felt my puny strokes were not enough--that even though I was paddling my hardest I wasn't doing my part and that my strokes really didn't count. Then when I had taken a rather long break, my partner said, 'Start paddling' and I said, 'Why? It doesn't really make any difference anyway.' Then he kind of laughed and said, 'Your paddling makes all the difference in the world.' So after that I pushed and pulled my hardest and it made me feel great that, even though I weighed 120 and he weighed 280, I really did make a difference.
>
> So, I'm going to keep that in mind when thinking of the future--even though I am one small person in this world of so many--I can make a difference if I only dip in my oar and paddle my hardest!"

In uncommonly eloquent fashion, this young person expresses what is commonly hoped for and sometimes achieved through outdoor adventure or survival programs.

Persons are faced with difficult physical challenges, asked to call on new skills and dormant inner resources to overcome them, and encouraged to form a new vision of who they are and who they can become. They are then, hopefully, sent "outward bound" with greater self-confidence, heightened self-awareness, deeper concern for others, and with new skills which can be applied to the more mundane (though more complicated) challenges of their everyday lives at home.

The distinction between other adventure programs and the NLC is that content during portions of the Conference is geared specifically to applying newly gained personal insights to the leadership of service-learning projects in home communities. Acquiring specific application skills such as conflict resolution and planning further raises confidence and competence to actually put something together. (This is especially true for teacher/sponsors). The NLC is also different in its emphasis not only on individual development but group development. Participants come from identifiable organizations, experience the program in new and varied clusters, and reunite at the end to return as a group to apply their new insights and skills to the organizations from which they have come.

III. City Night

Students and teachers return to their original city groups to present a performing arts representation of their metropolitan area. Participants who share the same regional identity have created elaborate productions depicting the talents of individuals and the collective genius of the group. Everything from the Indianapolis 500 to the St. Louis Gateway Arch have been presented. The purpose of this night is for team building to take place within cities in preparation for later collective efforts--and to provide another chance for individual expression and leadership to emerge and be tested.

IV. Synthesis

A. Discussions

Groups of students are asked to come together to discuss goals of the conference and share what they gained during their nine-day experience. This serves to consolidate learning and provide valuable feedback for staff.

B. Marathon

A 5.6 mile run for students and staff alike with the objective being that everyone finishes. This is a powerful experience for the entire Conference and for the Primary Groups which have trained together.

C. Banquet

A collaborative activity where everyone cooks, decorates and performs--a coming together of the conference around a large shared task--again requiring cooperation, communication, planning, conflict resolution and problem-solving by everyone.

D. Candlelight Closing Ceremonies - Final Night

This is a powerful ceremonial closure of the NLC, where all participants go out at dusk on a mini-solo and are then brought together around a fire to share lessons learned, feelings, or reflections on the previous nine days. Lake Michigan and the usually clear night serve to stimulate all participants in a significant way.

V. Compacts/Transfer

City groups meet toward the end of the NLC to brainstorm how they will apply their new leadership skills to school and community service projects during the following year. This is a practical exercise in leadership where

the city teams must develop some tangible plan for a year-round program.

Teachers Seminar: A Special Feature

Accompanying each group of students are teacher advisors from the various high schools. A conference-within-a-conference is run for these people with special methods, seminars, explorations and tasks. Teachers, for example, are asked to help design some of the POE learning experiences for students. The teachers also serve in counseling roles within cabins and help during and after the conference in the processing of the experience. They also are the major planners for year-round service-learning/leadership programs in the participating cities.

Evaluation

Dan Conrad, from the University of Minnesota, conducted an evaluation of the 1980 National Leadership Conference. Conrad triangulated data gathered through participant observation, questionnaires and polls and formal pre and post tests. His formal report documents statistically significant gains for students in all areas measured. A copy of Conrad's 75 page report , which includes an NLC program outline, can be obtained by writing the American Youth Foundation.

Coming Home - Programs in the Cities

The NLC is a catalytic force for year-round service-learning. Several of the cities have initiated full fledged programs that take off from the NLC experience. The American Youth Foundation maintains contact with these programs and offers support through networking of ideas and program models. Two well designed metropolitan area service-learning leadership programs are located in

Indianapolis and St. Louis.

Indianapolis Youth Leadership Program

The Lilly Endowment both funds and programs the year-long project for 50 high school seniors who represent each high school in Marion County. Upon returning from the National Leadership Conference Indianapolis students meet monthly with community leaders and as a group initiate service-learning projects.

In 1981 Youth Leadership program students planned an extensive activities program for the Indiana Deaf School. Individual students also report heightened service activities in their separate schools. The expressed goals of the Indianapolis Youth Leadership Program are:

- -To build a network of young leaders who will become the adult leaders of the future
- -To improve relations between young people and adults by opening communications among leaders
- -To prepare young men and women to function within the community's decision-making system
- -To provide a vehicle that will enable community leaders to take advantage of the creative thoughts of young people

An added dimension of the Lilly Endowment Youth Leadership Program is Project Leadership-Service (PLS). The PLS brings 50 high school seniors and 120 inner city 6th graders together in a week-long summer program, then facilitates continued interaction between older and younger students through structured service projects at elementary schools. Each senior is matched with 2-3 elementary school students throughout the program.

St. Louis High School Leadership Program

The Danforth Foundation has funded and programmed the St. Louis project since 1978. In 1979 the Monsanto Fund, Emerson Electric/and the Brown Group Charitable Trust

joined in financial support. High school sophomores attend the National Leadership Conference then pursue two years of local leadership and service-learning activities.

First year program members helped sponsor and program a Midwest Conference on Desegregation this February. Senior Projects are initiated by students in the second year and consist of school-based service-learning activities. Two of the projects initiated this year were:

> A project to survey community attitudes toward the school and to seek ways of improving relationships between school and community.
>
> Grade school Experiential Education Program for 4 separate schools. Monthly meetings designed to improve self-concept and improve boy/girl, black/white relationships.

Leadership-Service Network

There will be three National Leadership Conferences in 1982. Sites in the Missouri Ozarks and just outside metropolitan New York City will supplement the Michigan location. We believe that the experiential learning leadership processes of the NLC and year-round programs are readily transferable and not geographically dependent.

If there is interest in becoming involved in this leading-by-serving training effort by participation in one of the 3 regional Conferences or if you would just like to know more - contact the AYF or the individual program leaders listed.

Contacts for community based service-learning leadership projects and the National Leadership Conference:

Indianapolis Youth Leadership Program

H. Dean Evans
Roberta Bowers
Lilly Endowment, Inc.
2801 N. Meridian St.
P. O. Box 88068
Indianapolis, IN 46208
(317) 924-5471

St. Louis High School Leadership Program

Michael Thomas
Hank Schafermeyer
5910 Clifton Ave.
St. Louis, MO 63109
Phone: (314) 352-1043

Oak Park/River Forest High School Leadership Program
(Chicago area)

Tom Graziano
Ed Radatz
201 North Scoville
Oak Park, IL 60302
Phone: (312) 383-0700

Kansas City Leadership Programs

Suzann Settle
26 W. Porte Cimi Pas
Kansas City, MO 64114
(816) 241-3131

Omaha Public Schools Leadership Programs

Norbert Schuerman
3902 Davenport
Omaha, NE 68131
(402) 554-1111

Urban Adventures - New York City

Sr. Maryann Hedaa
331 West 25th St.
New York, NY 10001
(212) 675-5316

National Leadership Conference and
Leadership-Service Network

James Kielsmeier
Larry Williams
Projects Branch
American Youth Foundation
3460 Hampton Ave.
St. Louis, MO 63139
(314) 351-4456